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AMERICAN SOCIETY.

NEW BOARD.

At the Annual Meeting of the Society, for the transaction of business, held in the basement of the Ref. Dutch Church on Lafayette Square, May 10, 1848, the following gentlemen were chosen Officers and Directors of the Society for the ensuing year :

*President.*

Rev. PHILIP MILLEDOLER, D. D., of New York.

*Vice Presidents.*

Rev. THOMAS DE WITT, D. D., of N. York.  
Rev. E. W. ANDREWS, of Cornwall, Conn.  
Rev. H. V. D. JOHNS, D. D., of Baltimore.  
Rev. JOHN FORSYTH, D. D., of Princeton.  
Rev. GEO. W. BLAGDEN, D. D., of Boston.  
Rev. THOS. H. SKINNER, D. D., of N. York.  
Rev. WM. R. WILLIAMS, D. D., of N. York.  
Rev. JOHN P. DURBIN, D. D., of Philadelphia.  
Rev. JOHN N. MCLEOD, D. D., of N. York.  
Rev. JOHN DOWLING, D. D., of New York.  
Rev. CHARLES H. READ, of New York.  
Hon. SETH TERRY, of Hartford, Conn.

*Secretary for Foreign Correspondence.*

Rev. GEO. B. CHEEVER, D. D., of N. York.

*Secretary for Domestic Correspondence.*

Rev. JOHN LILLIE, of New York.

*Recording Secretary.*

PETER AMERMAN, Esq., of New York.

*Treasurer.*

MARCUS WILBUR, Esq., of New York.

VOL. IV.—NO. 12.

*Directors.*

William Keily, Hon. James Harper,  
Charles Van Wyck, Mortimer De Motte,  
Benj. R. Winthrop, Jas. N. McElligott,  
Alex. M. Burrill, Nathaniel N. Halsted,  
William Libbey, Theodore McNamee,  
Prof. Tayler Lewis, John Falconer,  
James W. Beckman, Joseph McKeen,  
Abraham B. Rich, William Winterton,  
Eleazer Lord, Warren Carter,  
J.A. McVickar, M.D. William C. Gilman.

ANNUAL SERMON.

THE Annual Sermon before the Society was preached by the Rev. NATHAN LORD, D. D., President of Dartmouth College, N. H., in the Church of the Puritans (Rev. Dr. Cheever's,) on the evening of Sabbath, May 7. A violent storm came on about the time of assembling, and seriously affected both the number of the audience, and the amount of the collection. The Sermon itself, however, was all that could be wished in point of ability and interest. As it will shortly be published entire with the Annual Report, we give here only a bare synopsis of its leading thoughts:—

The preacher alluded, in his introduction, to the controversy which had subsisted between the Jews and Christians for two thousand years—to the possible misconceptions of both parties, in some of

their respective interpretations of the prophetic scriptures—to probable interpositions of Divine Providence in correcting their mistakes, and bringing them to a point of reconciliation preparatory to their distinct ultimate union in the same covenant, under a future more exalted economy.

He then proceeded to inquire into the ground of the past disagreement between the Jews and Christians, expecting to be guided, in the result, to the ground of their ultimate reconciliation:—

1. Their disagreement is not Theological; for in respect to all the articles of theology, natural or revealed, they stand on the same teachings of the mural consciousness, of experience, and of traditionary and written revelation. As to their respective revelations, there is no difference but as between the type and antitype. And Theology, natural or revealed, is no more a dead letter to the Jew than to the nominal Christian. Their lights, and the effect of them, are equal, except in intensity.

2. Their disagreement is not Ethical. For the moral essence and the nature of true virtue are the same to both. The same law, subjectively and objectively, binds them together to God and man. Christ has merely generalized and sublimated the Decalogue. In respect to practical ethics, it does not appear that the Jews, as a body, are inferior to the Christian nations; but the contrary is rather evident, from the history of Christendom in this respect.

3. Their disagreement is not Philosophical. The Jewish mind is characteristically sensuous and inductive. The Christian mind—i. e., the Gentile—is speculative. The one requires a sign; the other seeks after wisdom. But the difference is not essential, perhaps not constitutional. The Jew might be as keen a metaphysician as the Gentile. He might speculate as freely, with the easy indifference

of a German, or the cool self-complacency of a Frenchman. Romance is confined to no race or nation.

4. The difference is not Social.—But, for want of time, this topic was not discussed.

5. The only possible remaining ground of disagreement is the Political; but political in the most elementary and consequential sense, viz., in respect to the question of Church and State—the question of the Theocracy.

It is difficult to condense the reasoning under this head so as to do justice to the discourse. But this was the drift:—

All government is of God. The Jews, Christians and Pagans, stand on this foundation. The modern notion of government, as being a mere voluntary compact, is atheistic and destructive.

The State is original and essential. We cannot conceive of man, we cannot concrete the idea of man, without the State. The State is a moral institution. Its reasons are self-evident. It is relative to man as man.

The Church is accidental and positive. It is relative to man as fallen, redeemed and regenerated. It is not a moral institution. Its reasons are not self-evident. We can conceive that it should not have existed. We could not conceive, *a priori*, that it would exist. Its reasons can only be known by revelation. It is an *imperium in imperio*.

But though within the State, it is independent of it. These powers are co-ordinate, but not interpenetrated and identified. This, *ex natura*, is impossible, under the present constitution and course of nature. History shows the bad results of all such attempts, since the patriarchal age. Arnold's and Bunsen's, and other corresponding theories, are impracticable.

But Church and State may be interpenetrated and identified—the regal and sacerdotal offices may be

united under a higher economy, as Bishop Butler argues, and as the Jews and primitive Christians believed. They agreed that the Messiah was fitly typified by Melchisedec, King of Salem, Priest of the Most High God; that when Christ came, he would so restore all things. They differed only as to the Messiahship of Jesus. That was the only issue in the primitive age of Christianity.

The issue in the Popish age was complicated. The Jews rejected the false Christ, who forestalled the destined glory, and set up a Church and State power, under which God's people were crushed, and the world abused. The Pope was not a true representative of the promised King Messiah.

The issue in the Protestant age is still more complicated. For we have now Popery, the Reform, and the innumerable sects which rend Christendom. The whole scene is utterly different from the aspects of the predicted Messianic kingdom. And it is growing worse; for now a new phase of Antichrist appears, viz., atheism, under all its denominations of Cosmopolitism, Jacobinism, Illuminism, Communism, &c.

But here comes the crisis. By all these exhibitions it will be demonstrated, first, that despotism cannot save the nations; secondly, that the nations cannot govern themselves. The Democracy assumes to be the Theocracy. Man takes the prerogative of God. God will interpose. He whom the heavens have received will be revealed. His epiphany, in its proper times, he will show; and the true Melchisedec, King of Salem, Priest of the Most High God, will stretch out his sceptre over a renovated world. The prospect of that scene the providence of God will gradually open to the Churches—i. e., the pious of both Testaments—they will coalesce; the Jew will accept Messiah the Priest, and the Christian, returning to the primitive faith, will accept Messiah the king; and

the kingdom of God will come, and his will be done on earth as in heaven. For that let us wait, and labor, and pray.

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## THE TWENTY-FIFTH ANNIVERSARY.

THE Twenty-fifth Anniversary of the American Society for Meliorating the Condition of the Jews was held in the Ref. Dutch Church on Lafayette Place, on Wednesday evening, May 10, Rev. Dr. MILLEDOLER, President of the Society, in the chair. The weather again was lowering; but a very large and respectable audience assembled—much larger, indeed, than any that we have seen at any previous anniversary of this Society.

After the Rev. C. G. SOMMERS had opened the services of the evening with prayer, and the choir had sung a hymn, the following abstract of the Annual Report was read by the Rev. JOHN LILLIE, Secretary for Domestic Correspondence:—

In presenting their twenty-fifth Annual Report, the Board of Directors feel themselves bound, first of all, to record an expression of their devout thankfulness to God for many tokens of His favour vouchsafed to the Society during the year now closed. It has been a year of patient and united effort in the one, glorious, work of declaring to Israel "the truth as it is in Jesus." To this scriptural simplicity of aim, as well as of the means employed for its accomplishment, may be traced the present happy freedom of the Society from internal embarrassment and divided counsels—evils, it must be owned, by which the missionary



enterprise among the Jews has occasionally been weakened and dishonoured, both in this and other lands. The various labourers in the service of the Society have performed their parts with exemplary fidelity, nor has the blessing been withheld, which alone "giveth the increase."

But the year has not been without its peculiar trials also. At the last anniversary the Rev. *John H. Bernheim*, our missionary agent, pled with characteristic ardour the cause of his perishing brethren. In less than four months afterwards he was arrested, in the very midst of his toils and plans, by the voice of his Lord, summoning him to his rest. He died at Newburyport, Mass., on the 27th of September, leaving behind him the memory of a good man, a laborious pastor, and a most earnest, faithful, and efficient friend of this Society, to whose service he devoted—alas, with a too unsparing zeal—the last years of his life. This was felt at the time to be a very severe and mysterious dispensation of divine providence, and subsequent experience has but deepened our sense of the greatness of our loss.

The only travelling agent in the service of the Board is the Rev. *R. P. Amsden*, a Baptist clergyman, who has laboured since last August, and with considerable success, though not without serious interruptions, in some parts of New England. The missionaries have been almost exclusively occupied with their more appropriate work, and have done very little towards relieving the wants of the treasury. Much reliance, indeed, was placed on Mr. Bernheim's efforts to enlist the sympathy and co-operation of the churches, and it is doubtless in consequence of his

lamented decease that the income of the Society has not this last year quite equalled its unavoidable, however economical, expenditure. The receipts into the treasury from all sources have been \$5,395.34, and the expenditures \$5,406, and on the whole year's operations the Society now finds itself indebted in the sum of \$405.

That this statement is no worse, is owing in great measure to the kind consideration of the friends of Israel in different parts of the country, and the Board desire to have it distinctly understood, and ever remembered, that on the same voluntary, unsolicited, unsuspected zeal they must continue to rely for the means of sustaining and enlarging the mission. To say nothing of the undesirableness, on the score of economy, of a large number of salaried agents, there are really very few men to be found, who possess sufficient acquaintance with the Jewish subject, and sufficient interest in it, to qualify them for serving the cause with credit in that capacity; and it need scarcely be added that the same feeling of *strangeness* still pervades the great mass of the Christian community, indisposing the mind, even where it is not already closed by prejudice, to yield itself readily to the influence of our hallowed theme.

The fact also that this Society, although one of the oldest benevolent institutions of the country, has only recently been aroused to some new degree of missionary activity, renders it yet more difficult to regain for it the place to which it is fairly entitled in the crowd of rival claimants, by which the ear of public charity is distracted, and its patience sometimes tried.

And there is still another source of embarrassment peculiar to this Society, which deserves to be mentioned. Several of the largest religious denominations have been brought at last to acknowledge the obligation resting on the Gentile Church, to look after the lost sheep of the house of Israel. In this the Board can only rejoice, yea, and will rejoice, whatever becomes of this Society. But most earnestly do we invite these various bodies, for the sake of the common interest, to weigh well the propriety of at least confining their separate action to the *foreign* field. To multiply our sectarian appeals on the same spot is merely to perplex and discourage the sincere inquirer, and increase the temptations and the opportunities of imposture. Of course, the question between the Synagogue and the Church is not at all a sectarian one, but vital and fundamental to all Christian sects alike; and yet it appears that very many respected brethren, just because something has been said among themselves about a mission to the Jews, consider themselves at once restrained by a proper denominational loyalty from helping *this* mission, and that even while they may have no missionaries of their own. This exclusive policy we cannot but regret, especially when we see some yielding to it, who really love the cause.

On the whole, then, it is evident that this Society must for the present mainly depend, under God, on its few intelligent and declared friends, who here and there throughout all the land are grieved for the afflictions of Joseph, and weep, though in hope of a glorious resur-

rection, over the dust of Zion. In the case of the London Society, by far the best and most effective agency has been supplied by such men as Way, Marsh, Bickersteth, Grimshawe, McNeile, and a hundred others, until now there is scarcely one day in the year, on which public meetings are not held, sermons preached, speeches made, and collections taken up for the Society. May God grant that many amongst ourselves may soon catch their spirit, and arise and emulate their illustrious example.

The Report then proceeds to show that in every other aspect than the financial one, the past year has been very pleasant and prosperous.—Several new Auxiliaries have been formed, and remittances, in some instances of a liberal amount, have been received from nearly all the old ones.—A much larger number of Life Directors and Life Members has been added to the roll than of late years.—The circulation of the *Jewish Chronicle* has been well sustained, the monthly edition having been enlarged from 2500 to 3200 copies.

Of the missionaries of the Society, the Rev. *John Neander*, of the Reformed Dutch Church, continues to labour among the many thousands of Jews in this city. Mr. *Frederic Immanuel Neuhaus*, late of the Free Church of Scotland's Jewish Mission at Pesth and Constantinople, has been assigned to *Philadelphia*, where the funds for his support are liberally furnished by the Ladies' Jews' Society of that city. *Baltimore* is occupied by the Rev. *Silian Bonhomme*, of the Methodist Episcopal Church; and *Charleston*, S.

C., by the Rev. *Abraham David Cohen*, of the Baptist denomination.

The most pleasing announcement, however, which the Board of Directors have to make to their patrons on this occasion, is, that the smile of God seems visibly to rest on their feeble efforts to save the remnant according to the election of grace from the midst of His lost Israel. The remark made in the last Report is still true, and must not be forgotten, that, in the large majority of cases, it is impossible to trace the result of missionary labour among so shifting and unsettled a population, as that with which this Society has to deal. But it is cheering to know, that there are strong grounds for believing that more of the descendants of "the friend of God" have been brought to the knowledge of the truth and the public confession of Christ in this land during the past year, than in any previous year of the Society's existence. Two of the number are now preparing for the gospel ministry, in the Theological Seminaries of Andover, Mass., and Alexandria, Va. The fields are, indeed, white to the harvest, and the harvest is plenteous. Alas, that the labourers are so few, and that the treasury which sustains even them is not only empty, but in debt! May the Church of God in the land awake to the consciousness of the blessed responsibility resting upon her, to go out, in the spirit of her Lord, to the daughter of Zion, wandering in sackcloth near her gates, and compel her to come in to the royal feast, which was first spread for her!

In moving the acceptance and pub-

lication of the Report, the Rev. Dr DOWLING spoke, in substance, as follows:—

"*Resolved*, That the Annual Report, an abstract of which has been read, be adopted and circulated under the direction of the Board."

It is with much pleasure, Mr. President, that I move the acceptance of the ably written and deeply interesting Report to which we have just listened. In doing so, permit me to suggest a few reasons for the duty, and encouragements to the performance of the duty, so impressively inculcated therein—the duty, *viz.*, of God's believing people of every name to labour and to pray for the conversion of the Jews to the faith of Jesus, the Messiah. I will add—the duty of Christians of every name and denomination to unite their energies in this work of faith and labour of love. I have perceived with pleasure, Sir, that this Society is a catholic institution. Its missionaries are selected from several Christian denominations: and the object of their labours seems to be, not the formation of churches, not the conversion of the objects of their sympathy to a particular sect, but their conversion to the faith of Christ, that, according to ancient prophecy, they may return and "seek the Lord and (the spiritual) David their king in the latter days." Whatever, therefore, may, at a later period, appear to be the duty of the churches in this respect, the result of one or two experiments of distinct denominational Societies has convinced my own mind, that for the present, at least, true Christian wisdom demands the concentration of the energies of all the evangelical denominations in this united effort for the evangelization of the Jews.

1. The first reason I shall name for the performance of this duty is the general one, that *the Jews are a part of the great brotherhood of man*, with souls of equally inestimable value with those of their

Gentile brethren. The number of Jews in the world has been variously estimated at from 5 to 10,000,000 of souls. Suppose we take a medium number; I ask, is it not an affecting thought that 8,000,000 of a race, once so honoured, and still so dear to God, are living, with but few exceptions, in total ignorance of the gospel of Christ, and that 200,000 of these neglected Israelites every year—500 every day—are passing, in a steady and unbroken procession, into the eternal world, while from the graves of more than 99 out of every hundred, the mournful cry arises, “No man cared for my soul?” But this is a general reason, equally applicable, in proportion to their numbers, to any portion of the unevangelized and neglected children of Adam. Permit me to mention others which are more special and peculiar.

2. The Jews are a nation, to whom we, as *Gentiles*, owe an *incalculable debt of gratitude*, as the *conservators of the Old Testament*, and as the *writers both of the Old and the New*.

With the single exception, perhaps, of the book of Job—and even that exception is not an established fact—we are indebted for that Bible which we love, to the seed of Israel; and in the language of one whose heart glowed with Christian benevolence to this beloved race, the Gentile, while preaching the gospel to them, can say, “By Jews, by Jews alone, was every word written—you gave us the bread of life, and why will you perish with hunger, while grateful Gentile believers in your own glorious Messiah implore you to eat and be satisfied, to look and live!”\*

The Apostle Paul, when enumerating the peculiar privileges and honours of his brethren according to the flesh, distinguishes this as the chief of them all—“What advantage, then, hath the Jew? or

what profit is there in circumcision? Much every way; chiefly because unto them were committed the oracles of God.” It is an act of justice, then, no less than of gratitude, when Gentile believers carry the gospel to the Jews.

3. Another affecting consideration, which demands our sympathy for the Jews, is, that *they are the kinsmen of the patriarchs, the prophets, the apostles, and above all, of Jesus Christ himself*.

As I read the impressive histories of Abraham, Isaac, Jacob, Joseph, and his brethren, I cannot lose sight of the fact that this noble line of ancestry is the ancestry of the Jews. When I listen to the sweet and thrilling strains of the royal Psalmist, I cannot forget that it is from the “harp of Judah” that these heavenly notes proceed. When I stand in admiration and in awe before the sublime and majestic imagery of Isaiah or of Habakkuk, I cannot forget that these and their kindred seers were Jews. As I contemplate “the beloved disciple” leaning upon the bosom of my adored Redeemer, I am reminded that that friend of Jesus was a Jew; nay, that all his associates in the apostleship were of the seed of Israel; and above all, that He who died for them and for me, on Calvary’s cross of agony, was himself a Jew!

And had my Lord and Master no holy patriotism, if I may so call it? had he no sympathy and compassion for the “lost sheep of the house of Israel,” as peculiarly his brethren according to the flesh? Go ask an answer of those tears of burning agony, which, on Olivet’s mount, fell from his blessed eyes, as “he beheld the city and wept over it,” and exclaimed—“How oft would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not!”—tears, which were called from the fount of sorrow, not at the thought of the cross, the nails, the spear, the thorns, the bitter

\* Charlotte Elizabeth, in “Judah’s Lion.”



cup of agony he was about to drink in that devoted city, but at the miseries which were coming upon his beloved Jerusalem, now that the cup of her iniquities was full. And this affecting thought may suggest another reason why the disciples of Jesus should pity and love and toil for the salvation of his kinsmen, the Jews.

4. *They are a nation whom our adorable Jesus still pities and loves—* and none the less, because they are in affliction and sorrow.

O that is a wonderful expression in the 63rd chapter of Isaiah, where, in relation to Jehovah's pity and sympathy with his suffering people, it is said—"In all their afflictions, he was afflicted!"—that the eternal God, our own Jehovah-Jesus, should thus condescend to make himself, as it were, a participant, a sharer in the sufferings of his people! "Wonder, O heavens, and be astonished, O earth!"

And can we doubt that our glorious Immanuel still pities his outcast and afflicted brethren according to the flesh? And have they not been, in every age since they cried "His blood be on us and our children," and are they not still, the children of oppression and sorrow?

Dr. Dowling here gave an affecting and graphic sketch of the persecutions and oppressions of the Jews in various countries, from the conquest of Jerusalem by the Romans until the present time—and of the character and sufferings of the Jews of the present day in various countries of the world. He pointed to the groups of persecuted Israelites, who from various parts of the world have assembled at Jerusalem to lay their bones in the soil of the holy city, and to the obloquy, reproach and persecution which they are compelled to endure from their haughty Turkish oppressors. He described a company of aged Israelites gathered around a piece of massive masonry near the foundation of the ancient Temple, and supposed to be a part of its ruins, paying to

the Turks a stipulated sum for the poor privilege of sitting around that sacred ruin and kissing it, and in the meanwhile giving utterance to their sorrows by chanting, in mournful cadence, as related by Dr. Wolff—

On account of the Temple which is destroyed;  
We sit lonely and weep.

On account of the palace which is laid waste;  
We sit lonely and weep.

On account of her walls which are pulled down;  
We sit lonely and weep.

On account of her precious stones which are burned;  
We sit lonely and weep.—&c., &c.

After drawing this affecting picture, the speaker proceeded: "And think you not that HE who once wept over devoted Jerusalem, still pities these remnants of his ancient heritage? and that were he again to appear in human nature upon Olivet's brow, he might again be melted into pity and tears, as, from that sacred spot, he might behold these ancient mourners, and say, as erst he said—"O that thou hadst known the things that belong to thy peace!" Yes, Jesus still loves Jerusalem, and let us beware how we scorn, or despise, or neglect, those who are so dear to the heart of our adorable Messiah.

O hushed be thy sorrow, unheard be thy sigh,  
Aod bid the warm tear trickling down from thine eye;  
There are those who would mock at thy grief and thy wo,  
And scoff at the tear of the heart-broken Jew.

Yet wo to the man, though a prince on his throne,  
Who would scorn at the people God still calls his own;  
For he whose great name is the Holy and True,  
Hath sworn to avenge the poor sorrowing Jew.

5. *They are a nation whom God yet designs to bring into the gospel fold, and to employ as his agents in converting the nations.*

It is not for me, on this platform, to speculate upon unfulfilled prophecy. I am not about, here, to touch upon the question, about which good men in this Society differ, whether Christ shall or shall not reign personally at Jerusalem upon earth. But this I am prepared to say, that glorious things are spoken of Zion—God hath not finally cast away his people—"they shall return, and seek the Lord and



David their King in the latter days." What David shall they seek? Not David the son of Jesse, for he had long been in his grave at the time Hosea wrote, but HIM of whom King David was a type, Jesus, our glorious Messiah, whom they shall then acknowledge to be at once the Son and the Lord of David. Yes! those mourners who now water the foundation-wall of the ancient Temple with their tears, shall one day prefer to sit amidst the olives and the terebinths of Gethsemane, and to water the soil with their tears, which was once moistened with the blood of that glorious Messiah whom their fathers crucified. "For," saith Jehovah, "they shall look on ME, whom they have pierced." The speaker then proceeded to quote some texts which foretell the effect which the conversion of the Jews should have upon the Gentiles, as that in Ezekiel xxxvi. 23: "And I will sanctify my great Name, which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Who, then, would not exclaim:—

Beam, beam upon Israel, star of the morning,  
Guide back every tribe through the wilderness home;  
No longer the Cross and the tie Crucified scorning,  
No longer to suffer—no farther to roam.

There is one sweet and gentle spirit now in glory who still takes an interest in labours and in scenes like these. On earth it was her delight to point both Gentiles and Jews to "Judah's Lion," and now she is in heaven, she still loves the lost and scattered sheep of the house of Israel, the brethren of Messiah, her Saviour and King. I refer to that holy and devoted Christian authoress, Charlotte Elizabeth. The last thoughts of Charlotte Elizabeth were given to the Jews, her last prayers were uttered, her last message was given to them. She had gone to Ramsgate, in England, for the benefit of sea air; but the

attempt was vain to arrest the march of death. Friends were watching and weeping around the bed of the dying sufferer. All supposed that her last words on earth had been uttered; when she roused herself as though for one almost superhuman effort, and exclaimed, mentioning some dear Jewish friends by name—"tell them—O tell them—that—Jesus—is—the Messiah!—and tell them"—but here utterance was denied, the angel of the Covenant was come, and her happy spirit had flown to that Messiah whom she loved.

May we, my brethren, seek that spiritual prosperity which was enjoyed by this dying saint, by praying for the peace of Jerusalem—for eternal veracity has said, "Pray for the peace of Jerusalem! they shall prosper that love thee!"

The Rev. M. N. McLAREN, of Brooklyn, N. Y., then offered the following resolution:—

"*Resolved*, That the arguments employed to enforce the duty of preaching the gospel to the *Gentile*, are equally valid as arguments for preaching the gospel to the *Jew*; and that there are special motives of justice and gratitude, and of conformity to the example and law of Christ, for preaching the gospel to the Jew *first*."

After referring to the Tract, Missionary and Bible Societies, and observing that this Society embraces, with reference to a single people, the distinguishing feature of each one of them; and after remarking upon the importance of loving and laboring for those and other departments of Christian enterprise, the speaker observed in substance as follows:—

And why should we not entertain the same desires for the success of this Society, and offer up as frequent and as fervent prayers on its behalf? What reason can be as-

signed for exertions to bring the heathen to forsake their idols and receive and worship the Lord Jesus as their God and Redeemer, that ought not to have an equal power in bestirring us to efforts to bring the descendants of Jacob to unite with us in the same worship?

I confess, Sir, my unwillingness to argue this question. Confident am I that, in the minds of this audience, the children of Jacob have at least as strong claims upon our sympathies as have the benighted in heathen lands, or the impenitent and perishing in our own. Sin is as closely interwoven in their nature as in the nature of the Gentile. It exerts as controlling and ruinous an influence over all their powers and affections; has sunk them in as deep a wretchedness, and is urging them on to as undone an eternity. The redemption of their soul is as precious as that of ours. The same infinitely precious blood that was shed for us, was shed for them. And when the Holy Spirit touches the heart of a Jew, and takes the veil from his eyes, and enables him to look upon Him whom his fathers pierced, and whom, in the days of his unbelief, he himself has again and again pierced and crucified afresh, he feels a bitterness of grief, and mourns with an intensity of sorrow peculiarly his own. And when made partaker of the liberty where-with Christ hath made his people free, it is with a tone of gladness and an emphasis of joy, to which the Gentile believer is a stranger, that he exclaims, "I have found the Messiah."

Instead of inquiring why we should send the gospel to the Jews as well as to the people of other nations, rather let us ask, why should we not? Why should we not give, and give largely, of our substance and our prayers, to convince them of their error, and bring them around the cross, receiving the crucified One as their long looked-for Messiah? Why should we not search them out wherever they are scattered?

Shall it be said, "Because they are nothing but Jews?" In the name of God I ask, is it a crime to be children of Abraham, His friend? Is it a dishonor to be a Hebrew of the Hebrews? What if they are Jews? Does that throw them beyond the circle of human sympathies? Do they not need, as much as we, the hopes, the consolations, the triumphs of the religion of Christ?

The time has been when such an objection was deemed enough to excuse for withholding from them the commonest offices of kindness, and for uttering against them every expression of the bitterest scorn. Even in the sacred name of Christianity, the quiet of their homes has been disturbed, their houses pillaged, their persons outraged, and they driven from city to city, and from one nation to another, simply because they were Jews. For every insult that bigotry could heap upon them; for every injury, even to death, and worse than death, that malice or lust could inflict, it was thought an ample apology, or rather an ample justification, to declare, "they are nothing but Jews." So thought mean men, when they derided and spit upon them in the streets. So thought mighty men, when they divided their spoil, and tare and destroyed them, as lions their prey. But so did not think the primitive ministers of Christ, when, travelling throughout the cities of Israel and the countries around, they preached the gospel to the Jews, and offered them salvation. So did not think the noble-souled Paul, when he had "great heaviness and continual sorrow in his heart," and made it his "heart's desire and prayer to God for Israel, that they might be saved." So did not our compassionate Saviour think, when, foreseeing the evils that were coming upon them, "He looked upon their city and wept over it;" nor when hanging upon the cross, He prayed, "Father, forgive them, they know not what they do;"—

nor when, after his resurrection, He commanded that "repentance and remission of sins be preached in his name among all nations, beginning at Jerusalem."

But, Mr. President, the resolution which you have entrusted to my advocacy contains the sentiment that there are *special* motives of justice and gratitude for preaching the gospel to the Jew first. Special motives of justice and gratitude! what do we *not* owe the Jews?

Were I addressing you this evening, my hearers, only as American citizens, lovers of our country, proud of her institutions, exulting in the place she occupies among the nations of the earth, and rejoicing in the happiness and honor of her citizenship, I might trace all these benefits to the purifying and exalting influence of one single volume, almost every chapter—may I not say, every chapter and every verse!—of which, under the inspiring Spirit, is the production of Hebrew minds. It is the wisdom of that one book, far more than all the wisdom gathered from all other sources, that has given whatever is excellent in the character of our country, and marked out for her the pathway of her elevated destiny. The Bible is the light of our land. The Bible is the charter of our rights, and the religion of the Bible, mightier than millions of armed men, is the champion who defends them.

In forming wise and equitable laws, our legislators are constrained, willing or not willing, to sit humble scholars at the feet of the great Jewish lawgiver: and our judicial and executive dignitaries are able to promote the ends of justice, only as they submit to the guidance of the principles of the scriptures. It is to them we are indebted for purity of social intercourse, and for all our civil privileges. If these do not come exclusively from the Bible, yet they do come to us improved, secured and perpetuated by the in-

fluence of the Bible. That the sanctuary of our firesides is held sacred; that we slumber safely in our beds at night; that we engage undisturbed in our business by day; that life, liberty and the pursuit of happiness are guarantied to us; that we are allowed to assemble here this evening without the fear of a tyrant's mandate ordering us to disperse, or of a tyrant's soldiery carrying such order into execution, is because the sacred writings of Hebrew and Christian Jews are scattered like snow-flakes over the length and breadth of our land, and a goodly portion of the spirit of those writings is diffused, pervadent as the atmosphere we breathe, among our people.

But, Sir, this is not all. We are pressed by other wants than such as are incident to us as beings of time; we are needful of other privileges than those which have fallen to our lot as subjects of human government. Here we are pilgrims and strangers. We look to heaven as our land of promise. But it is the writings of Jews that contain the precious truths and promises, which enable us to make this Boshim, this vale of tears, vocal with songs of rejoicing and salvation.

I am told, however, that these are not the Jews from whom we received these benefits—that our debt of gratitude and justice, if due anywhere, is due to their ancestors; and they are in heaven. Yes, they are in heaven; and as we hope to meet them there, let us see to it that the debt we owe to the fathers be paid with interest to their necessitous children.

You all remember how, a few years since, our citizens were moved by reports of the sufferings of a distant people, struggling for freedom. That people had been long oppressed. At length, the spirit of their fathers came over them. They unsheathed the sword—determined to be free. The story of their sufferings in their almost hopeless struggle, awakened a feel-

ing among our people which spread like lightning from heart to heart, and from neighborhood to neighborhood, until our whole country was aroused. And why that noble excitement? Why that generous consecration of property and prayers for the relief of a people they had never seen? Because they were oppressed, and striving against fearful odds for the achievement of liberty.

But, Sir, there was yet *another* cause—a cause that was on every lip—and gave their claims an unyielding grasp upon every heart. It was Greece; Greece, the early home of science and the arts; Greece, the classic land of story and of song; Greece, the country of Leonidas and Phocion, of Lycurgus and Miltiades. It was enough to know that the resisting victims of Turkish oppression were the countrymen of Euclid and Archimedes, of Socrates and of Plato. But what are the claims of the modern Greek, compared to those of the modern Jew? How small our debt of gratitude to the descendants of Homer and Hesiod, in comparison with that which we owe to those of David, of Isaiah and Jeremiah? Why extend our acknowledgments to the national posterity of Thucydides and Herodotus, and not to those of Moses, of Ezra and of Nehemiah? Why such enthusiasm towards the countrymen of Sophocles and Xenophon and Demosthenes, and not an enthusiasm more exalted, more abiding, and more productive of benefactions in behalf of those of Solomon, of the Evangelists, and of Paul? If we derive benefits from the works of the former, far greater benefits are conveyed to us in the works of the latter. Those tell us of wisdom; but it is only that defective wisdom which is profitable merely for the short period of our earthly being. But these teach us that perfect wisdom, which is profitable for the life that now is and for that which is to come. The

former point us to glory; but it is a glory which has passed away for ever. The latter hold up before us a glory incorruptible, undefiled, and that fadeth not away, and teach us how to make that glory ours. We admire the statuary of Grecian masters. But Judah has given us the divine *MODEL*, by which we are taught to mould, not the marble, but the mind, the soul of man, into the form and attitude and spirit of celestial dignity and grace. If we gaze with admiration upon the towering pillar, the lofty dome, the sculptured fane, on the plains of Greece—lonely ruins of ancient magnificence, which diffuse a melancholy charm over the surrounding desolation—let us not forget that, in the inspired productions of Hebrew and Christian Jews, we are taught to be, ourselves, builders of more beautiful and more abiding monuments; workers together with the adorable Architect himself, on that living temple which shall stand unshaken amidst the wreck of matter and the crash of worlds, and upon whose sublime proportions the uncreated light of the most distant eternity shall calmly rest.

I thank God, Sir, that another feeling than what has hitherto prevailed is *beginning*—and the Annual Report presented this evening by your Secretary shows that it is *only* beginning—to pervade the Christian Church. I thank God that there are those, and that their number is increasing, who feel it their duty, and make it their delight, to pray for the children of the daughter of Zion. I thank God, the God of Abraham, the God and Father of our Lord Jesus Christ, that these prayers are not unheard; that they have been in a measure answered; and that, “during the past year, more of the descendants of the friend of God have been brought to the knowledge of the truth and a public profession of Christ, than in any previous year of this Society’s existence.” But the thousands, the millions of Jacob, are ungathered.



They sigh in the long captivity of centuries. They roam the world, a by-word and a scorn; a people scattered and peeled, and trodden under foot of men. They look towards their beloved land and ask, "How long!" They are here to-night—by this Society they are here—appealing to our sympathy and our sense of justice. They are here, in the person of their fellow-Israelite, our Christian brother, soliciting our aid.

O children of Abraham! O scattered fragments of Israel! we sigh over your prostrate greatness; we compassionate your desolate condition. Accept our wishes, our prayers, our hopes, for your return to God; for your acknowledgment of our Messiah. O that God would gather you from all the nations whither he has scattered you, and do you good, and multiply you above your fathers. The time of mercy lingers not; the day of your restoration, we trust, is at hand. Come, mourning Israel; come, weeping Judah: together seek the Lord your God; join yourselves to Him in a perpetual covenant that shall not be forgotten.

And we, my Gentile brethren, our hearts should yearn over the descendants of our benefactors.—Our hands should be ever open to minister to their wants. Sinned they have, fearfully sinned; let us pity, and pray for their repentance. Wandered they have, wildly wandered amidst the dark mountains of sin and death; let us pray God to seek them out, and bring them back to the Shepherd and Bishop of souls. Let us love them for their own sake; let us love them for their fathers' sake; let us love them for Christ's sake. Commiserating their benighted, perishing condition, let us throw around them the light, and feed them with the manna, we have received from their fathers' hands.

The next resolution was offered by Mr. F. I. NEUHAUS, the Society's missionary in Philadelphia, and was in these words:—

"*Resolved*, That while the duty of the Church of God in this matter, does not depend on the measure of increase which God may be pleased to give, the history of Jewish missions from the beginning is full of cheering evidence, that the gospel is the power of God unto the salvation of the Jew."

Mr. N. was very imperfectly heard; but he gave it as the result of his missionary experience in all the four quarters of the world, that the spiritual condition of Israel everywhere is exactly symbolized by the dry bones in the valley of vision—very many and very dry;—and that the humility and faith of the prophet must be cherished by us, if we desire success in prophesying over such a scene.

The Rev. Dr. TYNG, of New York, then rose, and said that it was a great privilege to be present on this occasion. But he could not speak much, if he had time to do so, as he was suffering with a very sore throat. He had a resolution which he would read, and though not written by himself, he assumed the responsibility of it. He then read the following resolution:—

"*Resolved*, That the signs of the times are such as should rouse all who love the Lord Jesus Christ, and wait for his salvation, to renewed earnestness and enlarged effort in this holy enterprise."

There is no cause, continued Dr. T., in the whole circle of Christian effort, that I more highly esteem, than the one, in advocacy of which I stand before you. There is no cause that is more dear to the heart of Jesus.—The resolution conducts us into a wide field, which it would have required the whole evening to explore. It speaks of signs of the times—a succession, that is, of events antecedent to some great result. And what is that result?

and when are we to expect it? Opinions here are very various. Some there are who think that the conversion of the world is to resemble the gradual dawning of light to the fulness of day. Sir, I see nothing in the history of the world—nothing in the language of prophecy—nothing in the aspect of things, that indicates such a process. Permit me to say, that I am one of those who look for another dispensation, to be introduced, not gradually, but as if the noonday sun should burst suddenly on the world from the midnight sky. I am looking for Him who has passed within the veil, there, like Aaron, to sprinkle the blood of his own great sacrifice on the altar above. I am looking for Him to come forth again the second time, and stand on Mount Olivet, and call around him the millions of ransomed Israel, and reign in Mount Zion, and in Jerusalem, and before His ancients gloriously. In that day Jerusalem, down-trodden and desolate under every previous monarchy—Jerusalem on her glorious hills, between the seas, shall take her place as the head of the nations, and be established as the metropolis of an empire, such as present monarchies in vain attempt to typify. Then comes the day, when Jews will no longer knock, and often knock in vain, at Gentile doors; but Jewish hands shall again unlock the sources of spiritual consolations, and through Gentiles shall receive the bread of life at their hands. The history of events comes rushing along in its predestined track. What followed Babylon in her universal rule? Persia. And what followed Persia? Greece. And what followed Greece? Rome. And behold Rome divided also into its predicted ten parts. Now what is to become of these parts? “In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume

all these kingdoms, and it shall stand for ever;” (Dan. ii. 44.) I take with me this language of the prophet, and go to where Rome presides over her rent dominions; and which of them all is not at this moment heaving and tossing under power resistless, though as yet unseen? Are they not all becoming like the chaff of the summer threshing-floors? *What, then, follows these commotions?* So far the prophetic history has come; does it stop there? No. It stops where a returning heavenly Monarch appears to gather His people. It stops where a mighty Conqueror comes forth, and sets up His throne in his long suffering Jerusalem. It stops where everlasting doors are lifted up, that the King of glory may come in. All nations, *as nations*, shall be gathered before Him, and the nation that does not serve Him shall utterly perish. Does any man doubt this result? Can any man give a consistent interpretation of the prophecy with any other result? Behold, the Bridegroom cometh! Go ye out to meet Him!

Dr. T. here drew from his pocket the following production of Charlotte Elizabeth, whose acquaintance he highly valued when living, and read it as embodying all that he could desire to say, had he even time at command.

When from scattered lands afar,  
Matt. xxiv. 6, 8.  
Spreads the voice of rumoured war,  
Luke xxi. 25.  
Nations, in tumultuous pride,  
Haggai ii. 7.  
Heaved like ocean's roaring tide;  
Heb. xii. 26, 29.  
When the solar splendours fail,  
Matt. xxiv. 29.  
When the crescent waxeth pale,  
Rev. xvi. 12.  
And the powers that starlike reign,  
Matt. xxiv. 29.  
Sink dishonored to the plain.  
Joel xi. 10, 31.  
World! do thou the signal dread,  
Luke xxi. 26, 36.  
We exalt the drooping head,  
Luke xxi. 27, 28.  
We uplift th' expectant eye, Eph. i. 14.

Our redemption draweth nigh.  
 Rom. viii. 19, 23.  
 When the fig-tree shoots appear,  
 Matt. xxiv. 22, 23.  
 Men behold their summer near;  
 Luke xxi. 29, 31.  
 When the hearts of rebels fail,  
 Isa. Lix. 18, 19.  
 We the coming Conqueror hail.  
 Rev. xix. 11, 16.  
 Bridegroom of the weeping Spouse,  
 Rev. xix. 7, 9.  
 Listen to her longing vows,  
 Rev. vi. 10.  
 Listen to her widowed moan,  
 Luke xviii. 3, 7, 8.  
 Listen to Creation's groan.  
 Rom. viii. 22, 23.  
 Bid, O bid Thy trumpet sound;  
 1 Thess. iv. 16.  
 Gather Thine elect around;  
 Matt. xxiv. 31.  
 Gird with saints Thy flaming car;  
 Jude, 14.  
 Summon them from clime afar;  
 Isa. xxiv. 13-15.  
 Call them from life's cheerless gloom,  
 Matt. xxiv. 40, 41.  
 Call them from the marble tomb;  
 Rev. xx. 4-6.  
 From the grass-grown village grave,  
 Luke xiv. 14.  
 From the deep, dissolving wave;  
 Ps. xlix. 14, 15.  
 From the whirlwind and the flame,  
 1 Thess. iv. 17.  
 Mighty Head, Thy members claim.  
 Col. i. 15.  
 Where are they whose proud disdain,  
 Luke xix. 12, 27.  
 Scorned to brook Messiah's reign?  
 Matt. xiii. 41, 42.  
 Lo, in waves of sulph'rous fire,  
 Luke xvii. 27, 30.  
 Now they taste his tardy ire;  
 Rev. xix. 20, 21.  
 Fettered till the appointed day  
 Rev. xviii. 3, 5, 9.  
 When the world shall pass away.  
 2 Peter ii. 9.  
 Quelled are all Thy foes, O Lord,  
 Rev. xix. 15, 21.  
 Sheathe again the dreadful sword.  
 Ps. cx. 5, 7.  
 Where the Cross of anguish stood;  
 Isa. liii. 3, 5, 12.  
 Where thy life distilled its blood;  
 Mark xv. 27.  
 Where they mocked thy dying groan,  
 Mark xv. 29.  
 King of Nations! plant Thy throne.  
 Isa. xxiv. 23.  
 Send Thy law from Zion forth,  
 Zach. viii. 3.  
 Speeding o'er the willing earth;  
 Dan. ii. 35, 44.  
 Earth, whose Sabbath glories rise  
 Isa. xli. 1, 9.  
 Crowned with more than Paradise;  
 Ps. Lxvii. 6.

Sacred be the impending veil!  
 1 Cor. xiii. 12.  
 Mortal sense and thought must fail,  
 1 John iii. 2.  
 Yet the awful hour is nigh,  
 Luke xxi. 31.  
 We shall see Thee, eye to eye;  
 Rev. i. 7.  
 Be our souls in peace possessed,  
 2 Thess. iii. 5.  
 While we seek thy promised rest;  
 Heb. iv. 9.  
 And from every heart and home,  
 2 Tim. iv. 8.  
 Breathe the prayer, "O Jesus, come!"  
 Rev. xxii. 20.  
 Haste to set the captive free,  
 Isa. xlix. 9.  
 All Creation groans for thee.  
 Rom. viii. 19.

There, said Dr. T., is a beautiful list of the signs of the times in which we live. Well has it been said by my Reverend friend, that the redemption of the ancient people of God was an object nearest her heart, her dearest wish on earth. Well has it been said, that when *He* shall come to perfect this redemption, *she* will be with Him!

The resolutions were successively adopted by the meeting, and the doxology and apostolic benediction closed a most interesting and profitable anniversary.

### LUDWIG AND PHILO-ISRAEL.

Two days after the anniversary, a very rancorous attack was made on the Society in the *New York Tribune*. A correspondent of that paper, after "introducing himself to the Rev. Drs. Dowling, Tyng, McLaren, &c., as a Christian Minister," proceeded to take those gentlemen to task for something said at the meeting, and to denounce the name, motives, &c., of the association. A friend of the cause thought it worth while to prepare the following "Answer to Ludwig," which we extract from the journal above named:—

*To the Editor of The Tribune:*

Leaving out the "indignation," permit me to say, that, in common with multitudes of your readers, I have read with "surprise and profound regret" the fierce attack of your correspondent "Ludwig" upon this excellent institution, in his letter addressed to Rev. Drs. Tyug, Dowling, &c., in *The Tribune* of to-day; and that more especially after the interesting, accurate, and able Report of the Anniversary, from your accomplished Reporter, in the paper of the previous day.

I presume, Mr. Editor, that more than one solitary individual could be found, of those who have attended the Anniversaries of the present week, that could say of every one of the noble institutions whose claims have been advocated with so much eloquence in this city, what your correspondent says of this: "I heard with surprise, indignation, and profound astonishment, the speeches delivered," &c. Opposers and objectors may be found to every good cause on earth. I have reason to know, however, that 99-hundredths of those present on that occasion formed a far different conclusion, and that they were equally edified and delighted with the eloquent addresses delivered; and certainly the readers of *The Tribune* have too much good sense to consider the anonymous opinion of one person, however earnestly expressed, to weigh to the prejudice of the Society, against the deliberately-formed opinions of such men as Rev. Dr. Tyug and the other speakers at the Anniversary—or of such men as Rev. Ridley H. Herschell, the celebrated converted Jewish Missionary of London, one of the Vice-Presidents; or Rev. J. Neander, the amiable, pious and learned Jewish Missionary of the Society to his brethren in this city—or of such men as Rev. Drs. Milledoler (the venerable President,) De Witt, Sprague, Krebs, Skinner, Cheever, Cone, Williams, Dowling, Durbin, Alexander, and others of the most eminent of the American cler-

gy, who are members of its board of officers.

Had "Ludwig"—instead of, like certain persons referred to by the Apostle Jude, "speaking evil of things which they know not"—seen fit to examine the publications of this Society, he would have learned that the grand object of this excellent Society is the conversion of the Jews, "beloved for the fathers' sakes," to the gospel of Christ, (though some who call themselves "Christian ministers" *might* perhaps be found, who would deny such conversion to be an amelioration of their condition.) and that, for years past, the instances of success in this work have been numerous and encouraging; had he perused from month to month, in the pages of the "*Jewish Chronicle*," the interesting journals of Rev. J. Neander, who is a relative of his great namesake, Neander the historian,\* also a converted Jew—had he perused these journals, he would have discovered that this Society has as much claim to be reckoned among those which produce "fruits which can be seen" as the Home Mission, the City Tract Society, or any other which aims at the conversion of souls.

There is but one other remark in this peculiarly vindictive and intemperate effusion which is worthy of notice: "Gentlemen, your Society for Meliorating the Condition of the Jews should be disbanded. *The maintenance of its officers is not a sufficient incentive to its support.*"

In reply to this gentlemanly insinuation, I will only add, that the whole expense of officers to carry on the operations of the Society is about \$600 annually, and that this includes the compensation for editing an able and valuable monthly periodical of some 3,000 subscribers. The officers who have been named, beside about thirty more, *work for nothing and*

\* Here *Philo-Israel* has been misinformed. It is the custom for European Jews, on becoming *new men* in Christ Jesus, to assume at their baptism new names, having reference, as in the above instances, to that fact



*find themselves*; and I hesitate not to say, that for economy in the payment of its officers, and self-denying disinterestedness in gratuitous labours on its behalf, the "Society for Meliorating the Condition of the Jews" may safely challenge a comparison with any other one of the religious institutions of the day.

#### PHILO-ISRAEL.

The opportunity is a fair one for a very few additional words on Ludwig's alleged grounds of quarrel, which are these:—1. The name of the Society is insulting to the Jews;—2. Its method is erroneous;—3. Its spirit is bad;—and 4. Its labours are fruitless. *Ludwig* himself would probably excuse us from saying anything further about motives, and the "support of officers." Nor, indeed, as to the other points have we any expectation of satisfying *Ludwig*, or the slightest wish to do so. This "Christian minister," we take it, belongs to a kind of Christians who are multiplying with singular rapidity in our day, and the highest attainment of whose Christianity is to salute Christ civilly across the street, when they are most bent on degrading his person and office, maligning his truth, and slandering his friends. May God ever save us, and the cause we love, from their smiles and fair speeches. But, as we said, there are a few things which, for the sake of others, may as well be explained.

1. We are informed by a gentleman, thoroughly acquainted with the subject, that when the founders of this Society applied to the Legislature of this State for an act of incorporation, they had selected a name expressive simply of their design to evangelize the Jews, and that

the present name was imposed, for whatever reason, by the Legislature itself. The reason probably was, that the way in which the Society at that time intended mainly to operate, was by means of an agricultural settlement in this country; and were that most preposterous scheme now resumed, especially if in the shape of an Industrial Domain, there are "Christian ministers," we presume, of the gospel according to Charles Fourier, who would then consider our name just the thing, and no "insult" at all. For our own part, we should have preferred the name originally contemplated, although Mr. Herschell of London, we recollect, would rather have it as it stands. And that may suffice for the *name*.

2. Then for the *method*, the "Christian minister" thinks the true plan would be "to apply the doctrines of the gospel more and more to *social* questions." But what if the Jews don't believe the doctrines of the gospel, any more than the "Christian minister" does? How, then, shall either they or he apply them, or concur in their application by such as do believe them, and believe, moreover, the faith of them to be essential to the salvation of any man, be he Jew or "Christian minister?" The Society is fully determined to adhere to Paul's method.

3. Another grievance, and that which more than anything else seems to have stirred *Ludwig's* passions, was the statement by one of the speakers that a large portion of the Jews of this country—(we did not observe that he said, "the large majority")—are "practically infidels." All such imputations *Ludwig* treats

as "false—scandalously false," and asserts on the contrary that "the Jews search the scriptures more, even the New Testament of our Lord; they are more earnest in prayer; they are more constant in the recognition of the Divine Mercy; as a body, they abound far more in the fruits of the spirit, than the American Christians!"—From this, it is apparent enough to what *spiritual* school *Ludwig* belongs. For "a Christian minister," his tastes must be rather peculiar. A man with him is all the more a Christian, the less he believes, and the more he hates, Christianity.

Now, at the risk of renewing the agitations of *Ludwig's* bosom, we deliberately re-affirm what was only incidentally alluded to by Dr. D. No reader of the *Jewish Chronicle* will suspect us of any wish to strengthen the wicked prejudices from which Israel has so long suffered, and still suffers even in this land. We are well aware of their many noble natural qualities, and social virtues, and lose no opportunity of holding these up to the public eye. But for all that we will not, in order to please the Jew, flatter him to his eternal ruin. *Ludwig's* eulogium proves nothing but his own melancholy incompetency to judge of such matters. Whatever "zeal of God" yet survives in Israel, is a zeal "not according to knowledge;" while the general aspect of their spiritual condition is precisely what prophecy of old declared it should become, and what all Christian missionaries in all the ends of the earth declare it to be—barren, desolate, and "very dry." Indeed, next to the numerous instances of conversion to the faith of Christ, by far

the most encouraging symptom of the case is this—that candid and devout Jews, and some even who are not so candid and devout, admit this severe testimony to be true. What, for example, would have been *Ludwig's* emotions, had he heard it asserted that in one of the largest synagogues, as it is the wealthiest and most fashionable in the world, "there are not six or seven young men who are well acquainted with their sacred writings?" But that, according to the present Chief Rabbi of England, was the amount of Bible and Talmud "searching" in the Duke's Place congregation, London, in the year 1846; and the *London Jewish Chronicle* "perfectly agreed with the Chief Rabbi's observation!" Or, what if Dr. D. had said, that the Israel of our day "*can lay no claims to the title of a religious community?*" Well, the *Occident* of Philadelphia had confessed only a little before, that that dreadful fact has "become perfectly evident!" And a very sensible correspondent of that magazine in May of last year thus describes the *Ministers* of the Synagogue:—"In this country, where we have about sixty Hazanim, perhaps there are not more than ten among them, that could answer the most plain or simple question about their religion!"—Poor *Ludwig!*

4. And now, with regard to *Ludwig's* anxiety to see the fruits of our labour, we certainly adopt the principle embodied in one of the resolutions passed at the late anniversary, viz., that the duty of the Church of God in this thing does not at all depend on the measure of increase which God may be pleased to give; and we therefore cordially sympa-

thized in the admiration expressed by Mr. Pomeroy, of Maine,\* for the steadfast spirit of Mr. Schaffler of Constantinople, who, amid all the discouragements of his "very hard field," remains unwearied at his post. A similar trial of faith is the common experience, not of Jewish missions alone, but (as the several Missionary Boards well know,) of Gentile missions also. And, considering that *it is only three or four years since this Society, after its first great reverse, has fairly addressed itself to its appropriate work* of preaching Christ's unsearchable riches to Israel, we assert with confidence, that very few missionary enterprises, whether in the Jewish vineyard, or on heathen ground, have been favoured with a larger degree of spiritual success than that which already cheers our faith, and animates our hope of yet greater things. And in making this comparison, we do not even take into the account the many peculiar difficulties, with which the Society has had to struggle. If, then, *Ludwig's* objection is good for anything, it is, to say the least, equally valid as applied to the other kindred institutions of our time. Are we uncharitable in thinking that this "Christian minister," notwithstanding his disclaimer, meant it to be so applied?

### THE MEMORIAL LAMP.

Jews do not observe the seven days of sitting on the ground, the lighting of the memorial lamp, and the rending of their garments, for all their relatives. Children for parents, brothers for sisters, husband for wife, and contrariwise,

\* At the meeting of the Amer. Board of Commissioners for Foreign Missions.

these are the only cases; the lighting of the memorial lamp is imperative only on children for their parents.—*Emma de Lissau.*

### Baltimore, Md.

#### EXTRACT LETTER FROM REV. S. BONHOMME.

MR. B.'s journal for April contains, amongst other encouraging items, the following

#### *Interesting Facts.*

There lived in New York, some fourteen years ago, a Mr. C., a Jew, who was killed suddenly by some chemical explosion. His widow, Mrs. C., and his two daughters, one seventeen and the other fourteen years of age, have all been converted to Christianity within two years. The baptism of the youngest took place about two or three months ago, at Madison, N. J., where the sisters, I am informed, have become the adopted children of Mr. K., of that place.

Another baptism took place at Norfolk, Va., a short time since, of a Miss M., an elderly lady, who had become convinced on the occasion of the death of a sister-in-law of hers, who expired in the triumphs of the gospel. Unable longer to withstand the power of the truth as it is in Jesus, she fled for refuge to the wounds of a crucified and risen and ascended Redeemer.

Also, four miles from this city, (Richmond, Va.) a few months ago, another son of Mrs. M., of Richmond, became a follower of the Lamb, and expired in the hope of Christianity. His name was A. M. This is the sixth child in that family that has embraced the religion of our true Messiah, Jesus, who came to save his people from their sins.

A young, talented, converted Jew, (the Rev. J. A. D.,) is now preach-

ing the gospel in the State of Virginia.

Mr. B. has distributed among his brethren during the past year, from 15 to 18,000 pages of tracts, besides Bibles and Testaments in German, Hebrew and English.

## Charleston, S. C.

### LETTER FROM REV. A. D. COHEN.

WASHINGTON, Geo., May 2, 1848.

REV. JOHN LILLIE:

I WRITE you a few lines at this time, in order that you may be apprized of my whereabouts. I started from Charleston on the 15th ult., in order to recruit my health, which had been somewhat impaired by the constant state of excitement in which my mind was kept in planting my mission in that city, and to regain a little bodily strength by change of labour and scene, and also to make some collections for the Society, and create an interest on behalf of Israel. I have not gained much as to my body and mind, but I think God has enabled me to point out the duty of our brethren in reference to "my brethren according to the flesh."

This is a beautiful little town, and, what is better, the Lord has many choice ones here. I found the ministering brethren already interested in the mission. And they paid me every attention possible, and allowed me every opportunity to lay the subject of Jewish missions before their different congregations. Brother Robert, (with whom I staid all the time while in Washington; may the Lord reward him and his dear lady for their Christian kindness to me!) pastor of the Baptist church, took me around to introduce me to his people. Brethren Petrie and Bonnell did the same. I preached for brother Robert three times, twice in the Presbyterian church, and should

have preached in the Methodist church, had it not rained on Sabbath night, at which time I expected to occupy the pulpit. In consequence of the bad weather, there was no service. I have formed an Auxiliary Society here, beginning with twenty-two members. The Society has been regularly organized, and a deep interest is manifested by the members. I hope they will prove a blessing, and in watering others, have their own souls abundantly blessed. The Secretary will give you the particulars soon.\* No doubt a Society has been formed in Charleston already, of which I suppose you have, ere this, been informed.

I hope that, in thus going about among the churches, I shall do some good in awakening them to the consideration of their duty in this matter, and, by creating a *permanent* interest, preclude the necessity of sending your missionary as agent. I have no doubt, however, it would still be useful for the missionary to take a tour through the country, and visit the churches occasionally, and thus keep the subject before the people, and inform them as to many little particulars interesting to them, which they could not obtain in any other way.

I hope, my dear brother, we can say that Georgia will do her duty. She need but have this subject brought faithfully before her, and, as always, she is ready, I think, for every good word and work. I am encouraged a great deal since my visit. O that the time may soon come round, when Christians shall open their eyes to their true interests, and not stand in their own light, but send the gospel to my people. Let Christendom awake from the stupor which seems to have crept over her churches—arise in her strength, trusting in Jehovah, and she will still do valiantly. Many of God's ancient

\* They have not yet come to hand.—Ed. J. Chron.



and well-beloved people will be converted unto Him, whose right it is to reign over them. Zion will soon put on her beautiful garment, and shine forth fair as the moon, clear as the sun—the glory of the world, and the joy of all the earth; and the Redeemer shall see of the travail of his soul, and be satisfied. May the God of Jacob hasten the time—bless all efforts for the conversion of Israel—give his Holy Spirit, to enable those who are engaged in this blessed cause to take such measures as shall be approved—and turn the hearts of the people towards Him who is the chief among ten thousand, and altogether lovely—the Redeemer of Israel.

Your brother in Christ, in much haste.  
A. D. C.

### NEW AUXILIARY.

A LETTER, dated May 13, has been received from Mrs. *Roger Heriot*, the Secretary, informing us of the formation of the “*Charleston Ladies' Society for Promoting Christianity amongst the Israelites*,” auxiliary to the Parent Society in New York. “It already numbers ninety-one members, and is on the increase daily.” The following Ladies are the officers of the Society:—

Mrs. E. RIGHTON, *President*.

|   |                         |
|---|-------------------------|
| “ CAPERS,   | } <i>V. Presidents.</i> |
| “ POST,   |                         |
| “ T. SMYTH,   |                         |
| “ R. HERIOT, <i>Secretary and Treasurer, pro tem.</i> |                         |
| and 14 Directresses.                                  |                         |

The above letter was read at the first meeting of the New Board of Directors, and was hailed as a pleasant omen for the labours of the year before us.

## London Society.

From the Jewish Intelligence.

### MUNIFICENT DONATIONS BY MISS COOK, OF CHELTENHAM.

OUR friends will learn with devout thanksgiving to Almighty God, who has disposed the heart of his servant, Miss COOK, to take such an uniform interest in the welfare of his ancient people Israel, that we have again to record an instance of her bountiful liberality, in having transferred £13,000, three per cent. consols, to the trustees of the London Society, to be a permanent fund, not to be infringed upon, or made use of, for any other purposes than the following (the principal sum never to be touched): £8,500, the interest to provide an income for the minister of Christ Church, Jerusalem, he being at the same time a missionary of the Society; £1,000 as a permanent fund for the repairs of the Church; and £1,500 as a contribution to the bishopric endowment fund; also, £2,000, the interest of which is to be applied permanently, as received, to purchase Hebrew Bibles, Testaments, and Prayer-books (or if it should be more desirable at any particular time, in other eastern languages or Jewish dialects,) for the use of Jews in Jerusalem or in Palestine.

## LONDON.

CARE OF PROSELYTES.

REV. Mr. Cartwright, minister of the Episcopal Jews' Chapel, says:—

The necessity of caring, both temporally and spiritually, for Jewish converts, has not been sufficiently attended to; and many Christian friends have an idea that they naturally fall under the pastoral care of the ordinary ministers of the Church,

and are easily absorbed in our Christian congregations. This is the case with very few. They are young converts, who need to have continued instruction in the Christian scriptures and doctrine, after their baptism. Their characters, condition, and state of mind, are misunderstood by many who desire to befriend them as believers in Jesus; and they are usually appreciated much too high or much too low; in both cases, to the grief and injury of the young disciple. It may be said of many a Hebrew convert, as was once said of a most distinguished one, 'He assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.' "

### ISPAHAN.

THE missionaries have been compelled, by the prevailing lawlessness of the country, to abandon this station.

### SCHOOLS IN POSEN.

THE highest number of children in the Society's schools in this Grand Duchy, during the second half of last year, was 418, and the lowest 387.

### BERLIN.

MR. BELLSON has recently baptized three converts, and remarks as follows on the

*Increasing acquaintance with Christianity shown by the Jews.*

It is astonishing, sometimes, in meeting with the Jews promiscuously, now-a-days, and comparing them with those we met with twenty, or even ten years ago, what different views they have of Christ and Christianity; how much more extensive and correct their knowledge is of things and circumstances connected with the Church, so that

we cannot but see and thankfully acknowledge, that God has greatly blessed our mission at large, and that we have thus good ground for hoping that so much precious seed cannot be sown in vain, but must finally, when once God's fructifying Spirit shall have been poured out upon it, spring up, and bear fruit to the astonishment and wonder of the world, the benefit of the Church, and the glory of God's great name.

### JERUSALEM.

#### *Great demand for Scriptures.*

For some weeks we were quite overrun by Jews applying for Hebrew scriptures, so that we disposed of nearly a hundred; but just when they came in such crowds, day after day, as to make it difficult to attend to them properly, the Rabbis (Sephardim) stepped in with a Kherem, which put an end to such crowding for the present. As soon as we shall receive the fresh supply, now on its way, I shall take care first to supply the schools, as I have promised, and the Rabbis' Kherem will soon be entirely forgotten, or, at least, null and void.

Mr. Cohen has had similar demands for Bibles and New Testaments, at Safet.—*Mr. Nicolayson.*

SIR THOMAS BARING, Bart., for thirty-three years the President of the Society, died at Stratton, April 3.

### British Society.

#### EXTRACT LETTER FROM THE SECRETARY.

OUR readers will be pleased with the following communication. It is equally cheering and instructive.

1 CRESCENT PLACE, BLACKFRIARS, }  
May 5, 1848. }

MY DEAR SIR: . . . Our annual

services have passed off well. The examination of the students at the College was most satisfactory; and the testimony to the character and assiduity of the young Israelites, from those who know them best, ought to excite our warmest gratitude to the Father of mercies. We had very many fears during the year, and at one time our Treasurer was £600 in advance; but through the kind influence of our God upon the hearts of His people, we were relieved. The income exceeded that of the former year by more than £1000: the ladies having brought us in £1933 of that amount. Remembering the financial pressure through which we have passed, and knowing how severely other Societies have been tried, it may perhaps be considered a token for good to Israel that our infant effort has been so fostered. I find a far more decided token, however, in the interest, which is so very much increased and so widely diffused, in the welfare of the Jewish people; and in the more enlightened and scriptural views which obtain among Christians in reference to them. Even the attached friends of heathen missions are beginning to express their opinion, that Christian Jews may perhaps be the best of missionaries to the Gentiles. On the other hand, I think that, from whatever cause it may arise, there is a very perceptibly improved feeling among the Jews towards Christians, their religion, and their Head. We find this in intercourse, and it may be perceived in their publications. It is, however, remarkable that, amidst the convulsions which are now upheaving the continent of Europe, there appears to have arisen a spirit of fierce enmity against the Jews, on the part of the people. A clergyman who has long lived on the continent, and is well acquainted with the moral and spiritual condition of France and Germany, told me yesterday, that in the movements now taking place, there is a strong principle of hatred to the natural and to the spiritual Israel of God.

Infidelity is perhaps leading on to "the war of opinions" predicted by Mr. Canning—the sifting time of the Church, predicted by far greater than he—and the ultimate triumph of our Emanuel. At all events, we must be right in seeking the good of those, on whose conversion depends not only their own salvation, but the in-gathering of the nations to their and our Shiloh.

Our Annual Meeting attracted a much larger attendance than on any former occasion. If it should please God to increase us, I hope and pray that we may have a proportionable increase of faith, spirituality, and humility. I dread mere excitement and money-seeking efforts. It is a holy cause. It is the cause of the Lord. O may we go forward in the fear and love of Him—watching unto prayer—united in spirit—"waiting for and hastening unto the coming of the day of God."

Have you made any appeals to young Christians—or any effort to interest their hearts in the cause? They may not—and I think it should not be unduly urged)—be able to give much. But it would be well if they would study the Jew—his history, writings, condition, destiny, influence, &c.—and if their earliest prayers and spiritual feelings were entwined with the salvation of Israel. . .

I remain, my dear Sir, yours,  
most sincerely,

GEORGE YONGE.

REV. JOHN LILLIE.

The remarks of Mr. Y. on the spirit and tendencies of revolutionary Europe furnish material for very serious reflection, and that especially to the students of prophecy. We observe that the Rev. Mr. Wright, of the London Society, in writing from Berlin, April 1, and speaking of the political disturbances in that city, thus refers to the same topic:—




### *The Jews and the Revolutions on the Continent.*

You are probably aware that five Jews were killed at the barricades here; Jewish gold was not inactive then; and now there is no end of proclamations and addresses, with Jewish names appended to them. But a day of reckoning for this will come, and I am sorry that the innocent Jews in the provinces should be the first to suffer; for, with the exception of usury, the peasantry and mob, who are rising against them in many provinces, can make no further charge against them. The ill-will against them, however, is not confined to the mob.

### **Books Received.**

THE unusual demands upon our space in this number, compel us to reserve our notices of recent publications.

### **Donations & Subscriptions.**

 The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from April 15th, to May 15th, 1848:—

*By Rev. S. Bonhomme.*

|   |         |
|---|---------|
| Portsmouth, Va., M. E. ch.....  | \$18 26 |
| Norfolk, Va., to cons Rev. C. R. Hendrickson a L. M.,—Bapt. cburch, \$6 35; William Dey, Esq., \$10; Seth Marsh, Esq., \$10; Richard Stevens, Esq., \$10.....                                       | 36 35   |
| Norfolk, Va., M. E. ch.....   | 8 00    |
| Petersburg, Va., High St. M. E. ch....  | 6 49    |
| Petersburg, Va., to cons. Rev. G. W. Langhorne, pastor of the M. E. ch., Washington St., a L. M.,—the Presiding Elder, Rev. W. B. Rouzer, \$5; Mr. Drummond, \$2; coll. in the church, \$21 64..... | 28 64   |
| Petersburg, Va., M. E. ch.....  | 7 10    |

*By Rev. R. P. Amsden.*

|   |       |
|---|-------|
| White River Village, Hartford, Vt., Cong. ch., to cons. Rev. J. Merrill a L. M..... | 26 89 |
| Sbaron, Vt., Cong. ch., to cons. their pastor, Rcv. John Adams, a L. M.,            | 17 94 |
| West Hartford, Vt., Cong. ch.....   | 3 77  |
| Meth ch.....  | 8 67  |
| Springfield, Vt., Cong. ch., to cons. their pastor, Rev. L. Taylor, a L. M.,        | 25 00 |
| Springfield, Vt., coll. Snow's Store... Wesleyan Sem., to cons.                     | 7 34  |
| the Principal, Rev. H. C. Wood, a Life Member.....                                  | 28 32 |
| N. Springfield, Vt., Bapt. ch., to cons. Rev. N. J. Cudworth a L. M.....            | 28 07 |

*By Rev. A. D. Cohen.*

|  |       |
|--|-------|
| Augusta, Ga., W. H. Turpin, \$5; cash, \$2 50.....   | 7 50  |
| Washington, Ga., M. P. Callaway, \$5; Mrs. Lipham, \$5; Mrs. Wiley, 50 cts.; Dr. F. Ficklen, \$5; Mrs. E. Bowdrie, \$1; Simeon Hester, 50 cents; Mrs. M. R. Anthony, 50 cts.; Mrs. F. S. Colley, \$2; Mrs. M. R. Robert, \$2; Rev. John Q. West, \$5; Rev. Wyche Jackson, \$5; Rev. Jesse M. Jackson, 50 cts.; Col. D. E. Butler, \$4; Infant Sabbath school Class, \$2; Mrs. M. A. Bonnell, \$1; Mrs. F——, 50 cts; Mrs. B. Anthony, \$2; H. Terrell, \$2; F. C. Armstrong, \$2; Charles Wingfield, \$3..... | 56 00 |
| Charleston, S. C., Rev. J. O. Scriven, \$1; Rev. Mr. Harris, \$1; Rev. D. L. Duffey, 50 cts.; cash, by several persons, \$1 75; J. L. Wilcox, \$1; Rev. E. Dyer, \$1; M. L. Crawford, \$4; W. D. A——, 25 cts.; Rev. G. Hartsfield, 50 cts.; Rev. E. F. Winkler, \$1 Rev. C. W. Irwin, \$5; W. H. Turpin, \$5; cash, \$2 50.....  | 24 50 |

#### *Miscellaneous.*

|  |       |
|--|-------|
| Ladies' Jews' Society, Philadelphia, .. .. Providence,   | 50 00 |
| R. I., to cons., Rev. Wm. Bread a Life Member.....   | 25 00 |
| Presb. ch., Silver Spring, Pa., (Rev. G. Morris, pastor.).....   | 50 00 |
| Presb. ch., New Boston, N. H., by J. A. Wheat, Treasurer.....  | 14 57 |
| Mrs. J. H. Myers, Louisburgh, Va....   | 4 00  |
| Mrs. Lucretia Greenleaf, Bradford, Mass., by N. Monroe.....  | 3 00  |
| Mrs. L. P. Clemens, Rnsville, Ohio, A Friend of the Jews, Hopkinton, N. H., (omitted Dec., 1847.)..... | 2 00  |
| Mrs. L. W. Bowen, S. Woodstock, Ct., by F. Pigot.....  | 5 00  |
| Mrs. S. C. Ward, N. Haven, Ct. by do.,   | 4 00  |
| Mrs. Dwight .. ..  | 1 00  |
| A. M. Collins, Esq., Hartford, Ct., ..   | 4 00  |
| A female friend, through Z. S. Ely, of Granada, Miss.....  | 9 85  |
| Subscriptions to Jewish Chronicle..  | 92 00 |